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THE BURMA NEWS

OCTOBER, 1937

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THE
BURMA NEWS

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"As the Father Hath Sent Me, So Send I you"

By Rev. H. O. Wyatt, M.A., Th.D.

To work for Christ and His Kingdom is the greatest privilege we could have. s the highest calling, the most sacred task into which man can enter. When we e in this cause we associate ourselves with the immortals, for the pages of Christian ory enroll those who have given so much, the martyrs, the Apostles, yes, the Master nself.

It is, however, disconcerting when we realise that we are here to represent Christ! actually stand in His stead. We are expected, to the limit of our ability, to do ctly what we believe He would do if He stood in our place. To work as He would rk and to speak as He would speak, to faithfully portray His life and to realise that eople fail to see Christ in us we have failed in all! It is, therefore, not only fitting, essential that we should follow the example of the merchant and take stock. We, the captain of the ship, should reckon our position. In this matter of reckoning ition, one often wonders just how the missionary appears to our national brethren. know our own hearts and purposes and we understand our fellow missionaries, but national brethren are certain to judge by what they see and hear and will probably understand us as we understand each other. The story is told of a farmer who was ch troubled because his donkey was lost and his best efforts to find the animal had ught no results. A lad standing near and hearing the man's trouble said he thought could find him and after studying in silence for a minute or two started off. Much he surprise of the farmer, the boy returned in a very short time, leading the donkey. was curious to know and said to the boy, "How were you able to find my donkey quickly?" "Well," said the boy, "I just thought, suppose I was a donkey, where uld I go? I just went there and there he was!" To take the point of view of another netimes helps greatly in the process of reckoning our own positions.

It is disconcerting to be compelled to realise that we are not only "professing" ristians, but we are also "professional" Christians. We are paid for what we do, s our means of obtaining a livelihood. In practice this is necessary, but it is none less a serious handicap.

The peacock is said to proudly strut, glorying more and more in the beauty of plumage until he chances to see his ugly feet and immediately his "feathers fall." "see ourselves as others see us" might leave but little room for pride in us. We claim no place among the saints in the ideal use of that term. Many of the shortnings and failures of our brethren of the country are found in our own lives, but in

*The above is the substance of a Prayer Meeting talk given by Dr. Wyatt at the Rangoon Mission yer meeting on September 7. Dr. Wyatt has written this out for the "*News*" at the request of Editor.

larger things! Too often we can not remove the mote because of our own difficul with a beam. It is good indeed for us that we are often accepted for what we wou like to be rather than for what we really are.

We are very much concerned with mundane affairs. During the time of depressi one heard remarks that will not soon be forgotten. It was stated that missionari stayed beyond furlough time, fearing that they might not get back! The remark w heard again and again, " If they do not get back, what will they do?" Letters from t Home Board sought to impress upon some how fortunate and grateful they should fe that they had a job! — A JOB! How very far are these expressions from our profess views that we are called of God and directed in our task by him.

" Sacredness of personality " is a pretty phrase we use from time to time, b it is still largely in the realm of theory. In practice we live, decidedly, in a world apa from those about us. Social life in its accepted usage is almost non-existant! We st insist upon working for the people instead of with them.

Missionaries are not always as considerate as we have a right to expect them to b We sometimes let personal desires and personal whims cost both the Mission a ourselves too much. It is not an unknown thing for a missionary to press matters his own personal advantage even when it is obvious that it is to the disadvantage of h fellows. Criticism which should be frank and constructive often tends to be caust and sometimes " gossipy." Personal jealousies and prejudices of the " common garden variety often spring up in the most unexpected places. It is not unknown for t pettiness of missionaries to be reflected in the lives of the people with whom they wo Unfortunately missionaries are sometimes opportunists and one is reminded of acquaintance whose handwriting was illegible. This man wrote a letter, which cou not be deciphered and its origin was identified by the printed head. The man w received it tore off the heading and some weeks later asked the writer if he would re a letter which he had received sometime since. He looked at it for a moment and ma some uncomplimentary remarks and said, " Nobody on earth could read that silly thing The man who had received it assured him that he felt the same way about it, but sin it was his own letter he thought that he at least would be able to " translate " it. H expression changed and without a moments hesitation he said, " Why this is perfect clear, anyone with ordinary intelligence can read it." It sometimes makes considera difference if we happen to be the writer!

Have we not too largely accepted the spirit of the time? Do we not lack warm and fervor? Are the people about us correct when they intimate from time to time th we are much more closely allied to Government and business than we are to our peopl Someone has said that the reason we are no longer called upon to suffer for our religi is that the type of religion we hold to-day is not the kind for which men are called up to suffer. Is that statement correct?

Have we not, in fact, wandered afield from the real purpose for which we ca out as missionaries — to present in its power and beauty the Gospel of Jesus Chri that men might be converted? We do talk of evangelism sometimes and once in a wh pass a resolution as to what ought to be done, but one is reminded of the remark the humorist who said, " Everybody is talking about the weather, but nobody seems be doing anything about it." Whatever else we may be doing, unless we are winni souls to a personal allegiance to Jesus Christ and strengthening them in their liv our work as missionaries is a failure.

Do we show the confidence that people of faith ought to show? Do we not son times let ordinary worries incapacitate us and rob us of an effective service? We " cr bridges before we get to them " and too often enjoy the " painful pleasure " of calamit that never happen! These are reflected in our impatience and sometimes in our hea

hen Jesus said, " Your heavenly Father knoweth that you have need of these things " d " The very hairs of your head are numbered " He wished to imbue us with that preme confidence which was His, realising that we too are under our Father's infinite re.

" What do ye more than others?" is a question we should try to answer. We have recall that when Carey went to India and Morrison went to China they found large mbers of their countrymen there for the sake of trade! Family separation is indeed a re trial, a testing that we wish we did not have to face, but are we doing more than hers — even for purely selfish reasons? Kipling in " Ba, Ba Black Sheep " calls to r attention the fact that people engaged in business are also separated from their ildren. We have friends in Rangoon whose children are separated from them — ople whose avowed purpose is the simple fact of earning money. " What do ye more an others?" During the time of Judson's imprisonment there was with him a young an, who was scarcely more than a boy. Again and again Judson advised young Gouger go elsewhere and seek safety. His young companion said he could not, as he had much business to be looked after, while he in turn advised the missionary to leave va, as he could do as much work elsewhere and be in comparative safety. Not only as the business man as willing to risk himself and to suffer as the missionary, but he as actually his fellow sufferer during those eighteen terrible months. " What do ye ore than others?"

We often speak of " the thinning ranks " as missionaries leave and for one reason r another do not return, the implication being that the going of a missionary is a piritual loss to Burma. Is the loss of a missionary always a loss to spiritual forces? gain and again the thought has come to me, " Suppose circumstances should necessitate ny immediate departure from Burma, would my going be a real loss to the spiritual orces of Burma?" Such reflections invariably leave me with a heartache. Certain tatements in the Laymen's Report pricked us with plain and unpleasant truths which were as obvious to ourselves as to anyone else. While the Commission, apparently, udged largely from the point of view of efficiency as it is known in the business world nd while it is realised that no one who has not actually had at least a few years of xperience as a missionary is in a position to understand the many factors involved, ence competent to pass judgment, yet we must realise the truth of a statement made y Dr. Chaney sometime since — " We are a group of ordinary people engaged in an xtraordinary task."

The fact of our being here should call us to real heart-searching. What is the ask for which I was commissioned and sent out as a foreign missionary? Am I meeting hat obligation in a reasonably satisfactory manner? Do I still have the urge and the nthusiasm which brought me here or have I become rather nominal and ineffective? Do I possess those virtues, in larger problems, of course, which I say my national rethren lack? Do my achievements or even my efforts justify the Master's " Well done?" Do I actually represent Christ or do I " misrepresent " Him? In the light of ll the factors involved is there a real excuse for my continuing as a missionary?

There is a rather old book which we might profitably read again, the title of which s challenging. I refer to " In His Steps " or " What Would Jesus Do?" There is a much older Book which we should read and re-read until it completely dominates our lives, for this old Book sets forth in clear and unmistakable terms the reasons for our being here — the purpose, our authority and the motivating power.

" I have chosen you and ordained you that you should go and bring forth fruit."

" As the Father has sent me, so send I you."

" Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me."

Kengtung

We have held four Bible Schools since we returned from Taunggyi. Perhaps these should be called "Daily Vacation Bible Schools" for it is quite certain that in a modified way they are the same thing as is carried on down country. But here in Kengtung State in the places where we have our Schools the word, to say nothing about the idea, "vacation" just isn't. These schools are held mainly for our Christians. The duration of the school is six days, from Monday through Saturday inclusive of any scheduled week. Our curriculum includes three main items — Bible, reading, and singing. The missionary lady takes charge of the singing, the missionary teaches the Bible, and all the available staff teach the reading. Other subjects such as writing, geography, and general science may be pieced in anywhere according to the local needs.

The first of these four schools was held in June at Mong Lin, seventy-five miles from Kengtung on the road to Siam. Here we had fifty pupils. It was their first school. We were a bit afraid lest the *new* experience might drag. But, thanks to a man who has been in charge of this leper group for about a year, these folks were ready to absorb any knowledge we could offer. We had a happy week. With the start they received it is quite certain several will learn to read soon. Others are getting the vision of Jesus Christ straight from His Book. Their firmer grasp of Him will enable them to live truer lives.

The second school was held in July at Mong Hpyak, fifty miles from Kengtung on the same route as Mong Lin. The leper colony here is much smaller than at Mong Lin. But it has been established longer and consequently has a longer history. Two years ago we held a similar school with this group. Since then they have had misfortunes and poor leaders. The Christians are inclined to be "squalid" physically and spiritually. During our week with them it was most interesting to see them come to life. They regained interest and initiative. Now we hope with their new leader they may be able to make themselves into a real creative group of Christians. This school numbered about twenty-five in average attendance.

Our third school was at our central leper group here in Kengtung. It has been two years since we held our first school with them. Many of the strong leaders and those who can read and write have gone out to man the eight out-station colonies. Here in the central group we have both Lahu and Shans. The Lahu especially had dropped back from being a group in which we took pride because of their literary achievements as compared to the average Lahu village; until now they were a near cause of discouragement. We had a grand week with them. The two language groups demanded a complete double schedule. With a staff of five, three besides the missionaries, we taught five hours a day besides two special evening Bible Studies. A recently developed Lahu reading method, modified from Dr. Laubach's methods as used in the Philipines, was given a thorough try out and found to be very satisfactory. The registration was 125 with 116 average attendance.

The first week of September opened while we were in our fourth Bible School. This was with our own local church. We have previously held two schools for this group. More than eighteen months had passed since the last school. Each of the former schools netted a daily average of less than 20. The daily evening sessions were attended by larger groups. On our compound here we have many who are in the day school

nd cannot therefore come to such a pecial school by day. These enlarge he evening attendance.

After 'talking' up the school as vell as we could we waited with some repidation as to the actual support ve would receive. Our registration vas fifty-eight and the average atten- lance for each day was forty-six. Our faith was too small. We had about twenty more than we really ex- pected. Our teaching quarters were over-crowded. We had a glorious time. There were sixteen who studied Hkuin. This course was opened to any who could read Shan. Shan is the first requirement in order to study the Bible. Hkuin is the written lan- guage of the State and should be known by all the men at least. Our evening Bible study was an inspira- tion, with a group of nearly sixty having from twenty to twenty-five Bibles. The Life of Jesus was taught in the day time and the subjects of "Life after Death" and "The Second Coming" in the evening. In this Bible School registration there were nine who have not yet been baptised and at least fifteen who have come into the Church since our last Bible School.

Since these schools the evangelist and his wife have been pushing some follow-up work. Twice a week, an hour or more is spent with the central leper colony pushing those who have made a good start in reading. Since the school there are three who have definitely passed the line of 'knowing how to read.' In another month there should be a dozen more. This is from the Lahu group. It is interesting that after the school an offer was made to the literate Shans to learn Lahu if they wished. Shan is written on the order of Burmese while Lahu uses Roman letters. About sixteen asked to try, using the new method men- tioned above. In two weeks a dozen of them were reading Lahu glibly though they did not know what they were reading. Here on the compound the missionary woman has a daily, morning, 'learning-to-read' class with an attendance of five to ten. She is using a Shan reading method modeled from the Lahu system. So we press on.

R. B. Buker.

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Henzada Burman Pastors' Conference 1937

Two years ago to-day we were sail- ing across the Atlantic on our way to Burma. It was our first ocean journey and what a thrill it was! Just a glance at the album we kept on the entire journey helps to recall many a beautiful scene and experience along the way. From the beginning to the end the trip was wonderful, providing incidents and places which will always be lasting memories with us — for travel does have a way of making deep impressions on one. But also we remember our other missionary friends on board after sailing from England — Dr. Gifford, the Parishes, and the Josif family. They told us of the many things we would see when we arrived in Rangoon as well as in other parts of Burma; the different tropical foods we would have to eat; the various customs of the people; the many missionaries with whom we would become acquainted. It sounded like a new world to which we were going. Alice had nothing on us in "wonderland." And now almost two years have gone by since our arrival, and although we have seen many of these novel things we are still seeing the "new" and "strange." But one thing which makes us realize that time is moving by so fast is that certain missionaries who were still in Burma at that time, have been to America for their furlough and have returned already.

Also, we have found ourselves to have plenty to do in our field of work. Many weeks of this past "rains"

were spent in preparing for another Annual Pastors' Conference which we held this past week. It was quite different from the one which we had last year — at least in my mind — because I have come to know the pastors of the district much better; we had the experience of last year's Conference and thereby could make certain changes and corrections in the program; also, those who attended seemed to have a different attitude too. Although the number in attendance was about the same as last year including certain Chin pastors who came from the northern part of the district, there seemed to be a different attitude and response in all that was done together.

This year we had four classes for our course of study and thought. They were: (1) "Old Testament Prophecy" as presented by Rev. Wiatt who spared us part of his busy time at the Divinity School at Insein. Such studies in the Old Testament proved most inspirational and helpful to those in the class.

(2) "The Value of Children in our Village Work" as given by Sayama Ma Stella who came up from Rangoon to spend those ten days with us. Her personality at the Conference was indeed a real benefit to all. How we did appreciate her coming!

(3) "Doctor Grenfell, The Labrador Doctor" was a very interesting missionary book review study which was led by U Shwe Aye, another one of the fine indigenous Christians.

(4) "The Story of the Bible: How It Was Written and Has Lived 'Till To-day" in which I considered the historical background and conditions under which the Old and New Testaments were written; and the great debt which we owe to men like Tyndale, Wycliffe, Judson, and others for our Bible.

Another feature which we had last year and continued this year was the "Question Box." During the day they put in questions which they might have from their study of the Bible or any other concerning religion in life, and then at a set time in the afternoon program we discussed them together. That proved most interesting in many ways, although I must admit that I did have great difficulty in following when they talked so fast in the colloquial. After this, everyone was ready for some peppy games which we had during the recreational time each day.

Someone has said that different languages and ideas may diverge in discussion but they converge in worship. So along with the classes we tried to make the worship services most vital in the Conference — especially those which were held in the evening and thereby made it possible for more of the Henzada townsfolk to attend. These devotional hours were divided with different leaders at different times: in the morning, we listened to certain Burman and Karen friends who had been especially invited; in the afternoon, various pastors of the district conducted the service; and in the evening, other pastors led, each having a topic in relation to the Conference theme "Workers Together With Him." It was also after these evening gatherings that we served tea and had fellowship together. Both the junior and senior young people Christian Endeavour groups provided special music each evening; and one evening they presented a sacred concert. The last of these evening series was especially meaningful because it was a memorial service in memory of U Bah, one of the staunch Christians of this church and who died not long ago. Such a service carried great meaning to all those who attended that night, just as his life always meant a great deal to those who knew U Bah. The same spirit of reverence and devotion was carried into the morning worship on Sunday, when Dr. Wiatt

brought us the message and a number of the pastors assisted in different parts of the service.

With the "house-warming" of last month when the Burmese Christians came to our home, the Pastors' Conference which has just finished, and plans under way for another young people's social, we still aspire to have our home a real value in our Christian work in Burma. How important the home can be for a witness to Christ!

Cecile and Cecil Hobbs.

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"If I had not come," the Master said,
And, oh, have you ever thought at all
What it would have meant for this world of men
If He had not come to Bethlehem's stall!
For the bells would have rung no Christmas chimes,
The old, old, story had ne'er been told
And the angels' song had been silent all
If He had not come to this earth of old.
But He came, He came in the days of old,
To the Manger bed and the Cross of shame,
And the sons of earth and the harps of heaven
Shall forever bless the Saviour's name.
And there's not a joy that has cheered our lives
Nor a hope that lifts our souls on high,
But we owe to the matchless boundless love
Of the Christ that came on the earth to die.
Let the love that brought Him to the earth of old
Lead us out like Him to service true;
And so shall our Christmas be like Christ's
And our Christian lives be Christ-lives too."

A. B. Simpson.

Madras Mission

Many of you will be surprised to know that we are to sail soon for South India. We are to start on an extensive speaking trip beginning at Detroit on August 1 and ending at San Francisco September 15. We plan to drive our car the entire way, speaking in churches about 200 miles apart, so that we can drive that distance easily on one day. We are also to teach at the summer assembly at Wawasee, Indiana, the middle of August, so that will be a convenient break in our schedule. We will have another break in the trip when we go up to Yellowstone Park for three days in September, so altogether, we hope to have a wonderful, as well as profitable and inspirational trip.

We sail from San Francisco on September 18 on the S. S. *President Hoover,* Dollar Line, and we expect our boat to call at Honolulu, Japan and China. At Hongkong, we take the S. S. *President Hayes* and after calling at several ports, probably Manila, and Singapore, we land at Colombo in Ceylon on October 26. There we take a train for Madras where our Mission Headquarters is located. We do not yet know just where we shall be located in India, but we do know that for the first year we shall be studying the language — Telugu.

At first we were rather disappointed that we could not go to Burma for mission work, because Elsie had been there and Lewis had more or less of a background of that field, but now we are entirely reconciled to going to So. India, and we are very much thrilled to think we are being sent to the field where the situation is so urgent at this time. Thousands of caste and out-caste people are breaking away from Hinduism and are turning toward Christianity for a new Light. Month after month brings hundreds of these eager inquirers to our missionaries and native pastors

and Christian workers so that these leaders cannot possibly handle the situation adequately. Then, too, in the past five years, twelve missionaries from the So. India field have either retired or have had to leave the work on account of health or other reasons, so that the number of missionaries is very small. We are going out to try to fill up one of these gaps, and probably two or three of them.

We are giving our lives to this work, and unless our health fails, we hope to spend the rest of our working years in India. We shall not forget our friends at home, and we hope you will not forget us, for we need your prayers and your help and co-operation.

S. Pratt and Mrs. Elsie Root Pratt.

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It is not so much **great faith** we need, as **faith in a** great God.

Dr. Hudson Taylor.

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Letter

Well, here we have been at home three months, and a joyful three months it has been. The first two were spent in visiting our relations and friends and what a feeding time we had. Every last one of them put on a feast, with the result that I have not reduced any — yet. That's a job for the future.

The "Quins" were ready for us from our arrival in Vancouver where they got in touch with us. Margery and her family met us in St. Paul and took us to Rochester where we stayed with her three weeks and incidentally took the "once over" at the Mayo Clinic. They said we were organically sound but run down, both of which we suspicioned.

At Columbus we were met by the other four with a welcome that it is nearly worth waiting seven years for. From that on after a few days, we went visiting and moved into our little cottage on the side of "Sugar Loaf" on July 1, where we shall be glad to have you visit us. The latch-string hangs out and reaches clear to the road.

I have just finished my first Bible Assembly at "Templed Hills," Montana. If these are a fair sample of the young people of to-day, then they are the finest generation of youth that has ever graced the world. The spirit of semi-cynicism on things religious in the twenties has given way to the spirit of sincere inquiry in the thirties or at least in 1937. We ought to be ashamed to hand them over such a shattered, old world, but I predict they will pass it on a good deal better than they received it.

I am now on my way to Hastings, Nebraska, to another Assembly. My! but it's hot here. We had overcoat weather in Montana. Friends took me through Yellowstone in a Packard. What scenery! Enough going to waste for New York, and Chicago both.

We came home Canadian Pacific *via* the Eastern Route. It is a good way to come — thirty-two days from Rangoon to Vancouver and big steady boats, and cheaper than by the Western Route. We landed and checked our baggage through from the deck of the steamer. American Custom Officials were on board from Victoria to Vancouver. They landed the baggage and gave advice as to what to do when one caught up with it. Our port of entry was Columbus, Ohio. If one has nothing dutiable, it can be examined on the wharf at Vancouver, but United States Customs can't be paid in Canada.

We just devour every little bit of news we get from Burma, so we will welcome a line from you and will answer it, too.

We are praying for you and the work every day.

J. T. Latta.

Bana — China

We are sticking as close to Bana as a hibernating bear to its den. Surely, this weather doesn't incite one to adventures afar. How it has rained this year! Lael has lost all of his nice, brown Lahu complexion, for there has been far too little sun to preserve his coat of tan.

New Testament translation is the business of the day. Mr. and Mrs. Cooke of the C. I. M., who are sharing our home here in Bana, keep busy most of the day at their Lisu translation of the New Testament. On the other side of the house, Vincent and several Wa teachers spend many long hours each day at the Wa translation. They all agree that it is no easy task to put the New Testament into a new language, but all realize the importance and exceeding value of the task, so the work is done with a will.

A meager rice crop last year is being realized all too poignantly, now. Locally, paddy has been selling for three times the highest price in normal years; and, now, no one has any to sell even at that exhorbitant price. Very few have enough to feed their families until the new rice crop can be harvested, and many paddy bins (and stomachs, too) are empty already. We have helped a few of those most in need, but can not do very much, for our paddy supply will last hardly more than two weeks, and about fifty people are dependant on us for food. Paddy can be purchased two or three day's journey from here at a high price, and those who have pack animals will send for some as soon as the weather permits. We are hoping for sunshine, not only so the roads will be passable, but also so that the new rice crop may mature quickly, and these hungry ones may be satisfied.

The C. I. M. has given no definite word in regard to accepting responsibility for this mission. It is hard for us with our furlough due in the spring, hard for the teachers who do not know how much longer they will be employed, and hard for all the Christians who have become discouraged by the prospect of a change of leadership. We are contemplating a conference here in Bana in the early dry season, which we pray will promote a quickening of the Spirit in the hearts of all, and a new allegiance to Christ which will be steadfast whatever changes may be made in the oversight of the mission.

Our term of service this time has been characterized by many reverses and by much waiting and wondering. Perhaps the Lord has been trying to teach us the valuable virtue of patience. I am sure these years have taught us many good lessons, and I hope that another term on the field will find us prepared for more excellent service.

M. V. Young.

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As I trust Christ, He fills me. The moment I begin to believe, I begin to receive; so long as I keep believing, I keep receiving.

C. Inwood.

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Baptist Divinity School

The Trustees of the Burman Theological Seminary will meet at 7-30 a.m., October 21, in Bassein. All non-Sgaw Karen missionaries in charge of a station or engaged in direct evangelistic work are members of the Board of Trustees. In addition to the missionaries each mission station Evangelistic Committee is asked to elect two representatives to represent them. As soon as elected, please send in the names of those elected to Saya U Ba Han, Seminary Hill, Insein, and oblige. It is hoped that all such Evangelistic Committees will be sure to elect these two representatives as soon as possible.

W. E. Wiatt.

Kutkai

An epidemic of malaria is raging among our people this year. Hundreds of people are down with this serious ailment. One of our students who is visiting one of the villages has just told us that in his village every other family is down with malaria. As he passed a heathen house, he heard some people groaning and as he walked in to investigate the cause he found the whole family down on the floor moaning and suffering from malaria. They had thus been lying there all day without food, without care of any kind. Not one of them was able to stand up. The student got busy at once, made a fire, gave them something hot to drink and then dosed them all with the quinine he had.

Like this family there are hundreds of our people down with fever and they are calling to us for help. This time of the year is especially hard on our people as so many of them are now without rice and have to subsist on corn, herbs and roots found in the jungle. The non-Christians suffer more as they are using up a good portion of their rice in order to brew rice beer. What is needed is food and quinine. But these things cost money, and so there you are.

We can sympathize with those who suffer as we ourselves have not been spared either. The fever is very tenacious. Even with the best care, food, and medicine it will hang on for days and days.

We have had the sad experience to lose by death the wife of our Assistant Superintendent, Mr. Kelly. It was our privilege to try to help her all we could during her long illness and then to help her down to Lashio and on the train on her way down to Maymyo.

To-morrow I am leaving for Myitkyina in order to help Br. Dudrow with his teachers and preachers conference.

Gustaf A. Sword.

Pegu — Burman

One of our projects here in Pegu has been the beginnings of what we have fondly hoped would develop into a Christian Center, or Community house. For four or five years a man has been in charge there, keeping the place open all day, and with several kinds of reading matter on a table, Gospels, tracts, and anything else that was wholesome, both to sell and as a free reading room, with a pot of tea on another table; it has attracted a large number of people who discuss all kinds of affairs, mostly religious. That has brought more inquiries to church than all the preaching we had done before. After, the boys' school was closed in the nearby building that has housed for part-time an Infant Welfare Clinic, under the auspices of the Infant Welfare society and a young man has been allowed to open a private school, which helps attract a Sunday school. During the rains of last year the pastor, with the help of others, including the young man with the private school, organized a young mens' club, with games, and social evenings. For a time it flourished, and would have been a success, but got onto financial rocks. The boys could not pay fees, and the church could not pay the light bill, so as mostly the young men could come only in the evening it lost its hold but still some of them do come during the day to play ping pong, and to read. The reading matter seems to attract as many as the ping pong. But it looks as if the whole project at the bridge will have to be closed up for lack of funds. The Station Committee has paid a small salary to a man to stay there, but it is not sufficient to keep the pot of tea on the table and some little amount of eats, such as hold those who come. With a little more finances it could be made one of our most helpful projects. And as beneficial to the community as Rural Reconstruction.

M. C. Parish

Thayetmyo — Chin

The school has an attendance of 150 this year. Last year the attendance was the highest ever and this year it is about the same. When I first came to Thayetmyo there were twenty-nine pupils and three teachers, none qualified to teach in the Middle School. Now there are seven qualified teachers of whom six are Chins, three of whom were pupils in this school since I have been here. The staff is better qualified this year for two teachers without college training have been replaced by two who had two years at Judson College before studying at the Teachers' Training College. Both of them are Chins. One is from one of Mr. Rogers' Chin villages near Toungoo. The other is from near Pyinmana and went to the A. B. M. High School, Pyinmana, but is one of our old pupils. Both are doing well.

The school building is poorly constructed for eight standards and 150 pupils. Noises travel from class to class and the ceiling upstairs appears to act as a sounding board to increase the noise. We all felt the need of another building to supplement this one but saw no prospect of being able to finance the building of one. I believe we are indebted to our good Field Secretary for making the suggestion, while I was on furlough that we be given the Nyaungoo School building free of charge if we would dismantle it and rebuild it here. Dr. Chaney and I went to Nyaungoo and saw that the building was in good condition. Fortunately, there were Chin carpenters available. Now they are here rebuilding the building they dismantled at Nyaungoo. It appears to us to be quite an unlooked for Godsend. How did we get funds to pay for the dismantling and rebuilding? We have a large field north of the compound and we sell the grass from that each year. I started a "Grass Fund" with the proceeds to use in replacing the fence which was old. American wire fencing was bought from that Fund. If we had a motor car it would increase our ability to visit Chin villages west and north of Thayetmyo. We had thought we might buy a car with the Grass Fund. But the school is more urgent and the grass of several years is building the school.

On September 10 I had extracted 777 teeth in the ten months since I returned to Burma. Had 10,000 handbills printed (at the A. B. M. Press of course) in Burmese, with a short note in English, telling of my extracting teeth. They are helping to advertise my extracting without pain and without payin' and helping to increase goodwill towards our mission and our work and towards our Chins. On my back door is a contribution box in which those who have teeth extracted can show their interest in spreading the news by contributing towards the printing of said handbills. Before extracting a tooth from a Burman this morning he put 8 annas in the box and thus paid for the printing of 111 hand-bills.

Recently I finished reading Prof. Latourette's book, "Missions Tomorrow" and am grateful to him for having written it and having helped me get a better idea of "The Program of Missions in the New Day." The first three quarterly numbers of "World Christianity — a Digest" contain some articles well worth reading.

The International Review of Missions, July 1937, p. 345, has an article by Dr. A. L. Warnshuis on "Group Conversion" that might well "give us pause" and make us consider carefully whether we would not succeed better if we worked more for group conversion and if we were not so easily satisfied and pleased when we have one convert. Years ago I questioned the wisdom of a pastor going to a Chin village where there were no Christians, securing one convert, baptizing him, going home

rejoicing and telling others of the wonderful conversion and how strong that man was in coming out alone for Christ. But the poor man finds himself practically outside the village and outside his own family. Would it not have been wiser, and would it not have developed that convert's love for others more, if, when he had expressed a desire to be baptized he had been told that he and the pastor would do all they could to secure converts among his family and friends and then he and they would be baptized? I did not consider it wise to oppose the old method but I have for years encouraged the preachers and Christians to work more and more for group conversion and said article appears well worth our consideration although we may not agree with all of it.

E. Carroll Condict.

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Ordination at Meiktila

To hear from Pyinmana, news of another station is perhaps unusual. For those who don't read the *Burma Messenger,* the following will perhaps be the only account of an ordination recently held at Meiktila. Although representatives were called from all the churches of the Aungbinle Association a few were not representated. The Ordination council was made up of pastors or deacons from the following churches: Sagaing, Myingyan, Thazi, and Pyinmana, who helped those of the local church. It is not an ordinary thing that a man of over sixty is ordained. The council met in the morning and a very consecrated and moving ordination service was held in the afternoon. I had won for myself the position of combined driver and "spare" for the Pyinmana delegation by voicing (here at Pyinmana when delegates were chosen) my opinion of being against the principal involved to make the Superintendent of a school the pastor of the local church. However, I was happy to find out that Rev. U. Ba's desire for ordination was born of vision of greater service. After retiring from the Headmastership of Cushing High School where he put in more than an ordinary span of continuous service (forty years), U Ba and his wife, Daw Aye Ye planned to give their remaining years in Christian service. A little more than a year after retirement Daw Aye Ye was called to her home in Heaven. U Ba mentioned in his testimony that added to his great grief was the difficulty of reconciling her passing with their recent decision to give the rest of their lives to God. Among those who comforted and strengthened him at this time, U Ba particularly mentioned Mr. Rogers who helped him re-catch a vision of opportunities for service. Shortly afterwards the call came from the B. B. M. S. to go to Meiktila to strengthen the school and church there. The B. B. M. S. is very fortunate to have a man of Rev. U Ba's experience and Christian stature to enter its service there. We wish him success in the school and in the difficult work of the reconciliation of the factions in the Church. And I know we pray with him that the time will soon come when he can fulfil his hope of being free for a program of evangelistic work in this great Upper Burma field of Myingyan, Sagaing, Meiktila, and Mandalay. Let us pray that God may call forth other men to serve under the B. B. M. S. in this great area of Burmese people.

Bill Cummings.

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Don't worry if you are temporarily laid aside, seemingly useless. Remember, it can be a time of seed-sowing for the fruit of even better work which you could not otherwise achieve.

Lady Outram.

Christian Metamorphosis

It has been said of the Christian life at the natural man must first become piritual, and then again the spiritual an must become natural. As the whole atural life becomes truly spiritual, all r work will partake of the nature of uit, the outgrowth of the life of God ithin us. And as the spiritual again ecomes perfectly natural to us, a second ature in which we are entirely at home, l the fruit will bear the mark of true ork, calling into exercise every faculty our being.....As we grasp this we all see how.....having nothing in ourlves is consistent with the deepest nse of obligation and the strongest will exert our powers to the very utmost.

Andrew Murray.

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True Meaning of Worship

We print below part of a sermon y Dr. Bernard Read of the Lester nstitute for Medical Research, hanghai, China. Dr. Read in son-n-law of the Dr. A. H. Henderson, nd of Mrs. Henderson of Taunggyi.

In gathering for Christian worship ve remember Christ, His birth, His oyhood and manhood, His teachings, His going about doing good, and hrough it all a life so filled with the ivine that it is impossible to express he inspiration and the courage that illions have drawn from it. In worhip we each come with our conscious doration; but beyond that there are multitude of conditioned reflexes of hought and consciousness which raise s out of the commonplace to sacred emories of hours spent within halowed walls, of former endeavour and igh purpose. We renew the emories of what Christ had meant n our lives, and in our further mediation upon Him we find a renewed ill and purpose in life.

Many may consider memory as beng merely a dead thing of the past, inking of an old man living on his emories, and not thinking of the alvanic power of memory in the young child, and not realising that our conscious life is made up of our past experiences, and that memory is as present and living a part of us as any part of our material being. Leacock says that all professors need to go back 2,000 years to get a running start on their subject. In religion this is true. We go back to the historical Christ, without whom we have no basis for our faith; we have our own living experiences of Him, in which He brings to us, as He did to men in that upper chamber when He said, " Do this in memory of me," words of cheer and guidance in everyday life.

The Call of the Historic Christ

What does experience actually teach happens to men when they remember Him?

1. Turn over one page in the Bible story, and you find the first person mentioned is Peter. Christ looked at him — and he remembered — and he went out and wept bitterly. No one can come and ponder on the life of Jesus and truly worship before God without a profound sense of failure. Whilst this sounds emotional, so hated by all modernists in religion, the history of the Church is full of the emotional reactions to the impacts of Christ's life upon men. Peter wept, and thousands wept when Wesley and many another God-sent man preached to sinful men. We may be hardened old sinners with an unemotional exterior; but when we truly come to worship, deep within our souls, with the renewing of His spirit, we weep bitterly for the many things we have done which we should not have done, and perhaps more for the many things we have not done which should have been done. We know that we have all failed and " come short of the glory of God," which in our moments of inspiration we have known and recognized as the path of our highest calling. Many

Bassein Convention by Boat

Express Steamer leaves Rangoon at 7 p.m. daily, arriving at Bassein 11-30 a.m.

Express Steamer for Rangoon leaves Bassein at 2-30 p.m. daily, arrives Rangoon 7-30 a.m.

	Rs.	A.	P.
First Class	18	0	0
Second Class	9	0	0
Third Class	2	12	0

Note—Missionaries travelling First or Second fares are to pay full fare and take receipts, these are to be turned in to the Mission Treasurer who will get a refund, on the round trip ticket, of 25%.

Those going to Convention by Deck will get a receipt from the Booking Clerk for their passage to Bassein. This receipt is to be signed by the Convention Secretary in Bassein and will then be good for two-thirds of the passage price on the return ticket, that is, if the receipt is signed by the Convention Secretary the return ticket to Rangoon will be sold for As. 15 instead of Rs. 2-12.

Receipts must be Signed by Convention Secretary

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Bassein Convention by Rail

Leave Rangoon 7-45 a.m.
Arrive Bassein 7-37 p.m.
Leave Bassein 6-45 a.m.
Arrive Rangoon 7-25 p.m.

One way Fare:

	Rs.	A.	P.
First Class	25	2	0
Second Class	12	9	0
Third Class	3	0	0

Usual holiday concessions apply to First and Second Class round trip tickets.

Reservation for either boat or train will be made by the Mission Treasurer.

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Pyinmana

The Rural Reconstruction and Christian Workers Institute is underway for ten days. The programme is full to the minute with Saya U Chit Maung as our special Bible teacher in a daily series on "The Great Doctrine of the Bible" and Sayama Ma Hanna with her usual interest in Daily Vacation Bible School. Rev. Streeter, our missionary from Tavoy, is with us for a series on "Christian Life" help based on the Church covenant. Mr. W. H. Cummings is giving the agricultural course.

We have experts scheduled for different special days from Agriculture, Co-operative Veterinary, Public Health and Education Departments. We are repeating the C. E. Rally with Saya U Ba Tun, President of the All India Christian Endeavour, as leader.

Local doctors, lawyers and teacher are helping in a fine way. We have thirty-three out of town visitors registered on the first day. A fine spirit prevailed and we are expecting a great awakening and spiritual help

Pray that the influence of thi annual institute will go far.

J. M. Smith

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Convention Finances

The Convention year closed with a credit balance but the special collec tion did not quite equal the last year deficit. Will anyone having addition al contributions please bring or send them to Bassein. ALSO PLEASE BRING ANY OF THE SMALL MANILLA BOOKS THAT YOU MAY HAVE.

E. T. Fletcher,
Treasurer